1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

The Burusho of Hunza

by E. O. LORIMER

THE small state of Hunza is the most northerly in British India. It consists for the most part of a close-packed mass of unscaled and unscalable mountain peaks over 20,000 feet, seamed by untrodden rivers of snow and ice; as might be anticipated, it is mainly uninhabited. Its frontiers march with Afghanistan on the northwest and with Chinese Turkestan on the north and northeast. But where the Hunza river has cut its way down from the Pamirs to join the Gilgit river and ultimately the Indus, there remain, clinging to the mountain sides, a few sloping, rocky terraces which, if water can be brought to them, can with diligence be rendered fit for human habitation. These oases of green amidst the barren desolation of rock and cliff and mountain peak are the habitat of a sturdy mountain people, the Burusho, speaking a difficult but extremely interesting language, of so great antiquity that no affinity between it and any other known form of human speech has yet been traced by the comparative philologist.

When D.L. was posted as Political Agent, Gilgit (1920–24) he made it one of his leisure tasks to collect material for a scientific study of Burushaski (the language of the Burusho) the result of which is a three-volume work*—grammar, texts and vocabulary—of which the last volume is just issuing from the press. In 1934—ten years after his retirement—we returned unofficially to Hunza, armed indeed with a considerable knowledge of the language but with no facility in speaking it, to live amongst the peasants and make such a study of their customs, agriculture, economics, etc., as amateur anthropologists might.

During our four years in Gilgit we had not failed to discover that the Hunzukuts (dwellers in Hunza) were the most attractive of all the likable mountain peoples of the Gilgit Agency, the most physically prepossessing, the most intelligent and the most trustworthy. All classes in Hunza gave us a warm welcome, from the Mir—who has

* *The Burushaski Language*, by Lt.-Col. D. L. R. Lorimer, Oslo, 1935 (England: Williams and Norgate) published by the Norwegian Institute for Comparative Research in Human Culture.

3t Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

INTRODUCTION

THE LAND and the PEOPLE.

Burushaski, the main subject of the present work, is spoken in the States of Hunza and Nagir, which give a name to that tangle of snow-crowned mountains, long-drawn glaciers and deep-cut river beds that form the western extremities of the Karakoram and Kailás ranges of the Geographers. In elevation and ruggedness the tract may compare with any other portion of the earth's surface. The ground covered by the twin States is roughly defined by the lines 74° 10′ and 75° 40′ of East longitude and 36° and 37° 10′ of North latitude. Of this area the bulk falls to Hunza. Hunza marches on the North with Afghan and Chinese territory, from which it is divided by an immense mountain barrier traversable only by a few very high passes — the Irshad (16,060 ft.), the Kilik (15,600), the Mintaka (15,430) and the Khunjerâb.

The southern drainage from this range quickly assembles a few miles below Misgâr to form the Hunza river, which proceeds southwards through the Hèrber or Gujhâl valley, or rather gorge. On its way the river receives reinforcement by tributaries from either side — the principal being the Batûra and Pasu glaciers on the West and the Shimshâl valley on the East. About 15 miles East of Baltit, the capital of Hunza, the river changes to a general westerly course, and level with Baltit it receives on its left bank the waters of the Nagir river which represent the meltings of the

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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concerning the health of the Hunzans. I have found the observations made by both authors, J. I. Rodale and G. T. Wrench, to be both authentic and comparatively reliable when it is taken into consideration that their work was done in the early years when not much information was available from Hunzaland. They were pioneers in the field to show the people of the world that there was a simple, natural, organic way to health.

Can anyone doubt that Hunza is located in one of the most inaccessible parts of the entire universe? The fact that a people—a handsome, virile, intelligent, civilized people—could live in such an inaccessible part of the world and still be considered among the healthiest of all people on the face of the globe is intriguing, to say the least.

Perhaps the story of their health, longevity and energy so shocked our concepts that we had to look twice or read twice to make sure that the statements we were reading could be accepted. Probably because of our smugness—with the feeling of security because of our modern medicines, our miracle drugs, our hospitals, our research techniques, our lab equipment and such—it was incomprehensible to us that a people so remotely located without all of these tremendous benefits could even exist, let alone be considered to be the healthiest and longest living people in the world.

Was it our disdain of eastern methods and way of life that rattled our concepts?

Now it could be that the dreamers among us had our imagination fired like it has never been fired before . . . to think that a people living truly on the roof of the world without benefits of modern civilization could subsist or exist, let alone be healthy!

But as one investigates, he finds that Hunza is one of the few places in the entire world, where there is a

164 people who retained their character, independence,
177 freedom and primitive way of life. It is my belief that they are not much further advanced today than they were more than 2,000 years ago. Fearing that you may think I mean this in a derogatory manner, I would hurry and add that their way of life 2,000 years ago obviously was as good in many ways, or better, than our way of life today. But that is a measure for individual acceptance.

131 They owe their strength, their health, their longevity, their happiness to that wall of mountains that surrounds them and keeps out all but the boldest and most venturesome of invaders or travelers. They are surrounded by the most massive, the hugest, the greatest accumulation of mountain grandeur and awesomeness to be found anywhere on the world's surface. With such impenetrable guardians, it is not too difficult to understand the reason for their comparative privacy.

From what I saw and gathered, I found that one would not have to go many miles from any given point in Hunza to reach a location where no human being's foot had ever trod before. Should you have the desire to do just that, you can find millions of acres that have not felt the imprint of man within a few miles from most any given spot in Hunza.

181 Living in comparative isolation has made these people courageous and fearless. They are not stooges of civilization and all its implications. There, in Hunza, a man's individuality is still a characteristic trait to which they cling.

177 Now comes the big question—one that hundreds of people have already asked me . . . people who have but a faint knowledge or have heard a bit of news about Hunza and have been interested and fascinated by the myths and fables circulated about her—can Hunza

131 Hunza is a country that lies along the Hunza River from Secunderabad to the Chinese border, a distance of somewhere around 200 miles, but no one has ever actually measured it. At the narrowest point it is less than half a mile wide. At its broadest, it is not quite two miles. Usually the only piece of flat land in a village is the polo field. Good, rich, deep soil as Westerners know it is absolutely unknown in Hunza.

311 Whenever a house is built here, they seldom ever use a piece of fertile soil or soil of any kind. They usually erect it on rock or on a steep hillside where that piece of land could not have been used for agriculture anyway.

Practically every bit of farm land is terraced. It can be said, it is actually cut out of the rocks of the mountainside which is the north bank of the Hunza River.

Of the total length of 200 miles, only a small fraction is at all arable. Most of it is solid rock or terrain so steep that horticulture of any nature is impossible.

312 Rainfall is scanty. They cannot depend upon it at all for crops. In order to get sufficient water, hand built and similarly maintained conduits bring water down from glaciers. These conduits are carefully erected and trained to run alongside the villages where the water can be trapped to flow where desired and used to irrigate their lands, also for drinking and all other necessary purposes.

There are four main conduits in Hunza and they are as follows:

Murku—This is at the highest level of all the aqueducts and carries the most water.

Barbar—Supplies the Baltit-Altit area.

Dala—This is the longest—extends as far as Aliabad. Supplies Kerimabad.

Hamachi—The smallest which runs as far as the tiny village Ganesh, located on a cliff's edge.

of his fellow man and see that it is fairly and impartially carried out, we have made it too complicated. Is there any justifiable reason why it should take months or even years for a civil case to be heard in court? If there are not sufficient judges, I'm sure it would not be difficult to appoint or elect more of them. If there are not enough court rooms and court houses, I feel confident that, with American construction at its high peak of efficiency, it wouldn't take long to correct that.

Then why isn't it done? I don't know the answer. Do you? The Hunzan system of justice seems to be functioning in a most satisfactory manner. Anyone may petition the Mir and unless he is away, can get an almost immediate hearing. If the Mir is not available or if the problem is not a weighty one, then the Wazir can attend to it.

In truth, justice can be simple!

* * * * *

In order to get into Hunza you must obtain a permit from the Pakistani authorities in the capital, which is Karachi, but I understand the government is being moved from Karachi to Rawalpindi or a new site close to it. I still think it is more important to have the Mir's invitation, because even though you could get into Hunza, you would be practically helpless without the Mir's assistance and cooperation.

Unless you brought a guide with you and one who could speak English and translate for you, you'd find the going very, very difficult in either Nagir or Hunza. Therefore I would suggest that if you contemplate a visit into this area, you obtain the Mir's invitation or permission first. Then go after the Pakistani government's permit.

Why the Pakistan government regards Hunza as a strategic region or area is not hard to understand if

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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you realize that Hunza's neighbors are Afghanistan, China and India and slightly above a narrow corridor of Afghanistan there is Russia, just a scant few miles from the Hunzan border.

Therefore, any person who wanted to start trouble with either Russia or China could get into the Hunza area and it wouldn't take too much maneuvering to cause an international incident, especially if the Chinese or Russians were looking for an excuse. So I don't blame the Pakistani government for being cautious and realistic about those possibilities.

Just a few years ago an American scientist working with funds raised by an organization started for that purpose, known as the Central Asiatic Research Foundation, wanted to take a couple of the Hunzan boys to the United States and have them educated there and then brought back again to Hunza. At first the Mir flatly refused. Then after reconsidering the matter, and perhaps in consultation with others, he changed his mind and gave his permission. I did not inquire as to the exact rhyme and reason for the developments that took place, but eventually the Pakistani government decisively and definitely refused to allow the boys out of the country.

It appeared to me that the Mir felt that there was no reason why he should refuse when the foreign policy of his country was being looked after in Karachi. I am more than certain that the Mir's opinion was recorded in Karachi.

But John Clark, the writer of a book about Hunza, and some American authorities were very annoyed at this and felt that the Mir was being unreasonable, ungenerous and to say the least, unkind in not allowing these boys to come to America.

I did not know then the true reasons behind the Mir's

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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CHAPTER 45

Where Is Hunza?

131 At First I Had Taken it for granted that everyone knew exactly where Hunza lay. Then after many folks had queried me about the location of this strange country, I found that Hunza was seldom listed on any map and not even mentioned in many encyclopedias and gazetteers. Therefore, it is only fair and right for me to tell you where Hunza is and, if you do know, I trust you will pardon my repeating the position, but I want to establish its area clearly.

At the extreme northerly tip of Pakistan, rubbing shoulders with Afghanistan on the west, China on the north and northeast is Hunza and just 14 miles beyond the narrow corridor of Afghanistan lies Soviet Russia. [133] The gateway between Hunza and China is the famed Mintaka Pass which is the original route followed by Marco Polo back so many hundred years ago. Hard-by is where the Hunza River has its source. This area along

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

the Hunza River is the principality called Hunza. 131

It is nestled in a most enchanting setting, surrounded by three of the world's greatest and tallest mountain systems. Another piece of knowledge that adds even greater interest and appeal is the meaning of the names of the three mountain systems: Hindu Kush means "killer of Hindus" because so many Hindus have lost their lives in crossing this range; Himalaya means "abode of snow", well-named when one considers their height and the vast masses of glaciers lying on the mountains' breasts; Karakorum means "the black rock" and one has to actually penetrate this system to realize how accurately those hard bare stone walls are named. The word Kush is pronounced with an "oo" sound. Himalayas is pronounced with the accent on the "al". The Karakorums are pronounced with the broad "a" accent for the first syllable and "oo" sound for the "um". This word can be spelled either "am" or "um". I prefer "um" because that is more in keeping with the sound as spoken by the people of that area. 133 [103] [104]

Hunza actually forms a part of what was the old Kashmir and on maps it is shown as part of Kashmir and Jammu.

During my travels through the area I was plagued with the questions . . .Where exactly are the Hindu Kush, the Karakorums, the Himalayas? Where among these ranges is Hunza? 'Tis simple, you say? That's what I said, too, until I began to investigate and ask questions. Then I found myself in a maze of confusion from which I found it difficult to extricate myself.

Surely one would believe that learned people, high school or university graduates both in America and abroad, would know a bit about the most important mountain systems in the world. But, no! Ask them yourself. See the ambiguous answers you get. Then you

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

● 131 will understand why "it plagued me thus."

133 Many writers who have visited the area, and many
[114] others who have not, refer to Hunza as being in the Himalayas. I am sorry to be forced to contradict these good people, but from my research—and I repeat, research—I have come to the conclusion that Hunza is definitely in the Karakorum system and not the Himalayas.

[114] If this error was made just occasionally by casual visitors or tourists, it could go unmentioned, but when men with science education and degrees make this mistake, it is somewhat unpardonable. There are very few maps or gazetteers that give this information accurately, and if you think I came by this information easily, I would suggest that you take down whatever maps you have available and do some research on the topic.

The eventual decision as to which are the Karakorums and which are the Himalayas came about when it was firmly laid down in one place that the northwest upper Indus separates the Karakorums from the Himalayas. The Karakorums seem to start about where the Hindu Kush ends in Kashmir. The exact spot, according to the best data that I could obtain, is 74 degrees east longitude and from there the Karakorums run approximately 300 miles southeast down to the main bend of the Shyok River. Even encyclopedias are not completely reliable in this instance, because one encyclopedia (in fact, Columbia is the one I'm talking about) lists Mountain K2 which is now known as Godwin Austen as the second tallest mountain peak in the world and places it both in the Karakorums and in the Himalayas. The Hindu Kush culminates at Tirach Mir —26,426 ft. high. Just about there the Karakorum range takes over and extends as specified above.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

Part or all of the armies of Alexander the Great wound their way through the Hindu Kush mountains. Whether or not they ever found their way into the Karakorums, history does not designate, but I suspect that they did, because the Hunzans are supposed to be descendants of Alexander the Great or his soldiers and Hunza is in the Karakorums.

The Himalayas in the encyclopedia are stated to lie in India, Tibet, Nepal, Sikkim, Bhutan and China but I know for certain the Himalayas extend into Pakistan as well.

At this point I am not seeking to take issue with any gazetteer, encyclopedia or other volume of facts. I am just pointing out the difficulty I encountered in getting the information down to a semblance of order and accuracy. Further, I have consulted with, written to and requested details from many sources who should know the facts, and in practically every case I came to a dead end. It seems as though very few people in the world know the exact location and extent of these three mountain systems.

One man who did seem to know them and placed them accurately was Eric Shipton and by the heavens, he should know—he spent more time among these mountains than any white man in history.

A curious thing about the people of Hunza . . . they do not have names for the peaks in the area and there are some mighty lofty peaks. Even the famed Rakaposhi has no individual name in Hunza. It is just called "Dumani," the same as every other high mountain or mountain peak that they came across. Actually, "dumani" means "covered with a cloud."

I guess they're so accustomed to seeing these awesome peaks that they become impervious to them. So what? Another hill! Every time I asked one of the

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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126 "nothing" where the ledge once led . . . a few well
192 appointed steel rods forced into fissures being the total
491 support. As yet I have failed to discover or learn the proper word describing these galleries.

114 I must admit that many or most of the errors or misconceptions concerning Hunza are due to the fact that insufficient time was spent by some of the writers who visited Hunza.

At first it was my wish to pass by this chapter on misconceptions because I did not feel that I should be involved in a hassle with other writers. But then I asked myself if I had any doubts as to whether or not I was right. And this made me feel that I definitely wanted to write the chapter on misconceptions.

It is not my intent or desire to be contradictory nor arbitrary. I am not seeking to pick a quarrel with anyone. But the facts and statements herein related are based on my seeing, hearing, research, questioning and investigating.

I have tried to make my book as accurate as humanly possible. And if and when errors are found, I trust they will be brought quite forcibly to my attention. I would like to believe that if I can dish it out, I can take it, too!

134 *Fertile valleys*—Some writers have referred to various valleys in Hunza as fertile valleys. By the standards to which we are accustomed, there is not one single fertile valley in all of Hunza. That the soil is productive and the valley green and beautiful, no one will deny. But at best the soil in Hunza is shallow and to be productive, it must be maintained assiduously. I repeat, in Hunza there are no such things as naturally fertile valleys as compared, for example, to parts of the Willamette Valley in Oregon.

• 131 *Hunza is scarcely* 60 *miles long,* says one writer. An-
133 other says it is 80 miles long and elsewhere I saw it

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

mentioned as being 100 miles long. 131

A few miles above the spot where the Hunza River meets the Gilgit is a village called Secunderabad. It is here that Hunza begins and if you follow the Hunza River up to its source beyond Misgar, almost on the Chinese border, where it springs from a glacier, you will find in following the contours of the river that the country is almost 200 miles long. I have carefully checked this figure with the best authorities—the Mir being one of them—and I found that the 200 mile figure was as close as it can possibly be measured. 133

They are Asians. Of course they are Asians because they dwell in Asia. But in appearance they are definitely unlike Asians. Without trying to sound dramatic or authoritative, the general appearance of the people of Hunza shows marked European characteristics. They are totally unlike the Indians, the Afghans or the Chinese. To me they looked like the Mediterranean peoples. At this stage I am not harping or relying on the fact that they claim to be descendants of Alexander the Great or some of his soldiers. 144

Primitive—Most writers refer to them as primitive people or say that their way of life is primitive. I will agree with the use of that term in describing the people of Hunza, if you will agree with me that the Christian world is primitive, because it too follows the teachings of the Bible which was written 3,000 or 4,000 years ago. It is agreed that the people of Hunza follow a primitive form of agriculture and use no chemical fertilizers or modern sprays and insecticides. But then, they don't need chemical insecticides and chemical fertilizers. They use no modern machinery on their small, hard won, shallow surfaced fields. Their conduits which guide the glacial waters to their fields are, I agree, primitive, but no better form is known anywhere. 105 105 241.

682 past 40 years. Never to my knowledge has a stranger
[609] or a visitor ever been harmed or injured.

175 In bygone days the Hunzans were considered good
648 fighting men and were feared by the Chinese, the Afghans and neighboring tribes. It is a fact that they have only been conquered or beaten once in their history and that was by a British force that defeated them at the Battle of Nilt. The British did not seek to conquer the country. It was at the time when the British were the rulers of India. They requested that the Mir of Hunza allow free passage of the mail to Kashgar in China. The Mir at that time, Safdar Ali, felt that he could count upon the aid of the Russians and the Chinese and challenged the British authority. Then the British force went into the field and it required deliberation and courage to assault the high fortress, but it was accomplished by the British and the
[643] Mir fled for his life. The British then appointed his brother as the ruler and departed peacefully. Apart from this, the British did not interfere in the affairs of the Hunzans.

123 *You lose face if you carry anything yourself or do any work.* In all my travels throughout the world, including Hunza, I always did my share of the carrying. I wasn't going to stand by and see one or two men burdened down with my belongings while I walked about empty handed. I will not allow it to be said that I lost face because of this.

I don't want it to be thought that I am better than anyone else nor will I allow them to think that they are better than I. Wherever there was work to be done or burdens to be borne, I always did my share and I intend to keep on doing it.

131 *Hunza in the Himalayas.* Some writers keep referring to Hunza, Gilgit and Rakaposhi as being in the

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

Himalayas. They call Hunza "The Lost Kingdom of the Himalayas," "Himalayan Valley" and "Himalayan Region" and make other erroneous references. 131

However, truth is truth, fact is fact, and Hunza, Nagir, Gilgit and Rakaposhi are all in the Karakorums and the Karakorums are a mountain system of their own and are not part or parcel of the Himalayas.

How these misconceptions came into existence, I am not prepared to state, but when dealing and conjecturing with a country as fascinating as Hunza, that lends enchantment to the heart and escape to the mind, one can understand errors mushrooming into life.

Whether or not I have exploded any myths concerning this fabulous country depends entirely upon what you have read or heard and your individual viewpoint. I returned from Hunza with the conviction that I had seen, visited and been among one of the most fabulous peoples on the face of the earth. 000

Perhaps I have shattered your illusions. If so, I am genuinely sorry because in this modern day and age, a man's soul needs some illusions and I would be the last man to deprive you of them. Yet, it was my purpose when I went to Hunza and then decided to write this book, to tell the truth and lay the facts before you as I found them. That is what I have done.

If I have failed you or brought your idols tumbling at your feet, I am sorry! Yet in spite of any shortcomings that have been exposed in my narrative, the little hidden kingdom of the Karakorums will always be "Shangri-la" to me.

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P.39-C]

123 pull them out with my fingers. Bohar
164 gasped. then relaxed as the extraction permitted the abscesses at the roots to drain more freely."

101 This was in Hunza, the small, moun-
● 131 tainous, Central Asiatic kingdom
121 bordering on China, Kashmir, and Afghanistan, about which there has been recurring publicity, characterizing the land as a Shangri-La peopled by men and women of extraordinary
121 health and longevity. Since the beginning of man's role as a traveler, tales of far-off earthly paradises have been brought home to entertain the untraveled. No matter how many such El Dorados perish under examination, the next is inevitably welcomed into the lists with unblemished credulity.

[text continues on p. 40-B]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

DARDISTÁN—*continued.*

	Government.	Prevailing Races or Castes.	Religion.	Conditions as regards Slavery.
HUNZA ..	Ruled by Raja Ghazan Khán, son of Ghazanfar. (Raja's family, Ayeshia.)	Yashkun	All Molái.	
ISHKOMAN, or CHATARKUN	Belongs to Yásin	Yashkun	Molái.	
YÁSIN ..	Ruled by Raja Mír Wali, son of Gaur Rahmán. (Raja's family, Bakhta.)	Yashkun	Molái and Sunl, the former predominating; no Shia.	Here slaves are both kept and dealt in.
CHITRÁL and MASTÚJ.	Ruled by Raja Imán-ul-Mulk. (Raja's family, Katori.)	Yashkun	Sunl.	
GOLÁL in BADAKHSHÁN	Dependent on the Mír or Prince of Badakhshán (tributary to Kábul).	Wakhík*	Molái.	
DÍREL ..	Republic	Shin and Yashkun	Sunl.	In these, captives of war are kept as slaves; slave-dealing is not practised.
TANGÍR ..	Republic	Shin and Yashkun		
GOR	Republic	Shin and Yashkun	Sunl.	
THALICHA ..	Republic.			
CHILÁS ..	Republic	Shin and Yashkun		
KOLÍ	Republic	Shin and Yashkun		
PÁLUS ..	Republic	Shin and Yashkun		

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Nagar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajaní.

Hunza is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Sirinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dárda. Golje is another name by which they are called; that is the territorial name, while Wákhík is the caste name.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Burusho AV7

131 **Hunza-Nagar.**—Two small chiefships lying to the extreme north-west of Kashmír, on the banks of the Hunza river. Towards the north they extend into the mountainous region which adjoins the junction of the Hindu Kush and Muztágh ranges; in the south they border on Gilgit; on the west Hunza is separated from Ashkuman and Yásin by a range of mountains; while the Muztágh range divides Nagar from Baltistán on the east. The inhabitants of both chiefships come from the same stock and speak the same language, but are not usually on good terms with each other. In Hunza the people are Maulais or Ismailis, followers of the Agá Khán, while in Nagar they are ordinarily Shiahs.

Lying between these States and Gilgit are Chaprot and Chalt fort with some attached villages, which were long a source of contention between the rival chiefs. In 1877 the ruler of Nagar, with the assistance of the Kashmír Darbár, successfully occupied the disputed tract; but in 1886 he was persuaded to withdraw his troops, which were replaced by a garrison from Kashmír. In the same year Ghazan Khán, the *Tham* or chief of Hunza, was murdered by his son Safdar Alí, who succeeded him and professed submission to the Mahárájá of Kashmír. The two chiefs combined in 1888, and ejected the Kashmír troops from Chaprot and Chalt, even threatening Gilgit, but both strongholds were reoccupied by the Kashmír forces after a few months.

A British Agency was re-established at Gilgit in 1889; and the chiefs agreed to respect the control of the Agent, to allow free passage through their territory, and to stop raiding on the Yárkand road and elsewhere, yearly subsidies being granted to them, besides the amount paid by the Kashmír State. These engagements were not respected; and in May, 1891, a combined force from Hunza and Nagar threatened Chalt, but dispersed on the arrival of reinforcements. Later in the year they refused to allow roads to be made to Chalt, extending to their own country, and it became necessary to dispatch troops against them. Nagar and Hunza were occupied, and the *Tham* of the former place submitted, while Safdar Alí, the *Tham* of Hunza, fled to Chinese Turkistán. The subsidies were withdrawn, and a Political officer and military force remained at Hunza till 1897; but in 1892 Muhammad Názim Khán was installed as *Tham* in place of his half-brother Safdar Alí, while the *Tham* of Nagar was reinstated. In 1895 subsidies were again granted by the Government of India and the Kashmír State, and in the same year both chiefs assisted in the relief of Chitrál.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Burusho AV7

D 643 that it was our policy to be on good terms with the natural leaders of the people of the country, and the Kashmir frontier officials had mismanaged their affairs so hopelessly, and were so distrusted, that I did not wish to have them as intermediaries. In the end Raja Bahadur Khan proved of the greatest service, and his tact and knowledge of the local conditions helped to avert what might have been a very serious disaster.

B 131 648 642 The position of the small States of Hunza and Nagar, which I was about to visit, is unique; as Biddulph says, "they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago." Shut in by a girdle of practically impassable mountains, they had maintained their independence for centuries, though both States apparently had at different times acknowledged the suzerainty of the rulers of Gilgit, and latterly had bound themselves to respect that of Kashmir, and to pay it tribute.

B 649 The relations of Hunza to Kashmir, and through that State with the Government of India, were complicated by the fact that the Chief of Hunza also recognised the suzerainty of China, paid a nominal tribute to, and received presents in return from its ruler.

B 186 The two States, which are divided only by a river which runs in a bed six hundred feet wide between cliffs three hundred feet high, are inhabited generally by people of the same stock, speaking the same language, professing the same form of the Mahomedan religion, and are ruled by princes sprung from the same family. Notwithstanding all this, or more correctly perhaps because of it, they have been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

for centuries persistent rivals, always at war with each other, but always ready to unite against a common invader, even when that invader had been called in by the one State in order to assist it in coercing the other.

The State of Hunza was the most important of the two, from the fact that its possession of the passes leading to the Pamirs, and to the valley of the Yarkand river, gave it the opportunity, in the picturesque Persian phrase, of "striking the road," and looting the caravans on their way between Turkestan and India. The rulers of Hunza availed themselves of this commanding position freely; their name was a terror to the merchant and to the gentle Kirghiz, and their success was such that certain roads were entirely abandoned by traders; tracts of country north of the passes were completely depopulated, and Hunza was the centre of the slave trade, the place to which the merchants of Badakshan regularly came to replenish their stocks. The rulers of Hunza were rich compared to those of Nagar, and secure in the fastnesses of their mountains they snapped their fingers at China and Kashmir, and with fine impartiality plundered caravans to the north and kidnapped slaves to the south. But brigands by profession as the people were, they appear to have acted always on the orders of their chief, and the admirable cultivation of their ground, the immense and persistent labour spent on their irrigation channels, and on the retaining walls of their terraced fields, showed that they were worthy of better things. The country itself is some hundred miles in length: from Chalt to Hunza, a distance of about twenty-five miles

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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131 it lies entirely on the right bank of the Hunza river; above Hunza, as far as the passes of the Hindu-Kush, it embraces both banks. It is bounded on the north and east by the Hindu-Kush, which separates it from the Pamirs and the valley of the Yarkand river; to the west, by a range which separates it from the Karumbar or Ishkuman valley; and to the south, by the Hunza river which divides it from Nagar. The 161 total population probably amounts to some ten 563 thousand souls. The country is racially separated into two divisions, Gujhal and Kanjut. Gujhal begins at a village called Gulmit, eighteen miles above Hunza, stretches to the passes, and is inhabited by emigrants from Wakhan, who still speak the dialect of their original home. Kanjut or Hunza proper comprises the rest of the country, and is inhabited by a Dard race of the Yeshkun caste, speaking Burishki.

173 Hunza and Nagar were, according to tradition, ruled by the same chief till some centuries ago, when the ruler of the day divided the country between his two twin sons, who were deadly enemies. The Hunza ruler was murdered by one of his brother's adherents, and left an only daughter. This young lady fell in love with her cousin, the son of the ruler of Nagar, and the lovers met, necessarily by stealth, the prince swimming across the Hunza river every night. The result was a son, the founder of the present line, which is called Ayeshé, or heavenly; for, to conceal the mishap, the story in Hunza is that the father was a prince from Shignan, but that his name having been forgotten he was called Ayesho, or the "heaven-sent." The Hunza chief is styled Thum, as was his brother

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Burush. AVI

people, who had practically the monopoly of the necessary birch. Our crossing into Hunza was therefore assured, and I received civil enough letters from the Thum repeating his invitations. His epistolary style was always quaint and high-flown, and on this occasion, when welcoming me, he compared my party to "camels without nose-ropes uncontrolled," meaning by this that we were free to wander at our pleasure in all directions. In a former letter he had, with reference to the difficulty of supplying our party, compared us to elephants. On a later occasion he incidentally remarked that he proposed to send my head on a charger as a present to the Government of India: but there was a good deal to come before that.

Crossing a mile above Chalt the rope bridge over the Hunza river, which seemed the longest and steepest we had yet crossed, though that over the Gilgit river had a span of three hundred and sixty feet, we found ourselves in Nagar territory, the first Europeans who had ever penetrated its mysterious wilds. The bridge was a new one, fortunately for us, for they are very unsafe when old, and should be renewed annually. This involves a good deal of labour, as nine cables of twisted birch twigs of the necessary length, in this case some four hundred and fifty feet, have to be prepared. The people therefore often put off the work and chance the bridge lasting, and I have seen bridges three and four years old in use. This is horribly dangerous; the birch twigs dry and perish, and the ropes break suddenly. As a rule they do not go all together, and I have seen a bridge in use con-

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AV3 Dard AV3
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rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path. D 133

Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two. D 361 648 B 131 361

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten. B 133

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are B 721 B 144 B 173 186

2B Biddulph G-3 (1873-1878) 1880 Afghanistan NW
4 AV3 Dard
Durusho AV7

173 proud of the independence they have always maintained, and
186 they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Gir-
174 kis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.[1]

643 I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.[2] Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghloté, the present
161 Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains.
134 The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionably heavy
135 crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and export-
439 ed to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the
361 main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet
131 above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases
000 of necessity. When Cashmere authority was temporarily

[1] Cunningham's *Ladakh*, pages 27, 38, 58, 295.

[2] It is perhaps a corruption of the word Tung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tung, and the officer who commands the troops is styled Tung-lung.

[See I: Cunningham, AJ4 West Tibetan File -- Analyst]

~~98: Biddulph G-3 (1873-1878) 1880 AUL Afghanistan AU2~~
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AV3 Dard
Burush. AV 7

When Cashmere authority was temporarily expelled from Gilgit, between 1852 and 1860, communication with Nager was maintained by this road. In the prosperous times of the Shin rule, the Thums of Nager acknowledged the Ras of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pussunt, which now belong to Nager, were given as dowries to different Thums who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nager. Between Hunza and Nager a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, the people of Nager are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunza, at whose hands they have suffered many disastrous defeats. The people of Nager are Shiahs, and slavery does not exist among them. Since 1868 Nager has been tributary to Cashmere, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

Between the two states the river flows between perpendicular banks, 300 feet high and 600 feet apart at the top. The banks can only be ascended in a few places, which are carefully guarded.

Hunza, which comprises a considerable extent of territory, has an agricultural population of about 6,000 souls. North of the great range of peaks which bisects the principality from south-east to north-west the country opens out into rolling grass steppes, supporting a scattered pastoral population. Here the great wild sheep (*O. Poli*) roams in large herds. This tract is known as Little Goohjal, to distinguish it from Wakhan, which, south of the Hindoo Koosh, is known as Goohjal proper.

From the north-east the Shimshal stream, draining the valley of that name, brings down a great volume of water in summer, and effectually closes all access from the south, except to men on foot. The only direct route in summer to the Shimshal Valley from the south, is by the high and difficult Moorkôn Pass, which is only open for two months in the year. From the head of the Shimshal Valley a road, only passable for men on foot, leads to Koolanooldi in the Yarkund Valley. It was by this road that attacks on the caravans were organised. Another route leads by a somewhat